Volume LXXI CHICAGO, MAY 22, 1913 Number 12

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

An Act to Relieve Persons who impugn the Doctrine of the Holy Trinity from Certain Penalties:

Whereas, in the nineteenth year of his present Majesty an Act was passed, intituled *An Act for the further Relief of Protestant Dissenting Ministers and Schoolmasters;* and it is expedient to enact as hereinafter provided: Be it therefore enacted by the King's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that so much of an Act passed in the first year of the reign of King William and Queen Mary, intituled *An Act for Exempting his Majesty's Protestant Subjects Dissenting from the Church of England from the Penalties of Certain Laws,* as provides that Act or any other thing therein contained should not extend, or be construed to extend, to give any ease, benefit, or advantage to persons denying the *Trinity* as therein mentioned, be and the same is hereby repealed.

Passed by House af Peers.
July 20, 1813

Copied from *The Christian Life*
May 10, 1913.
See Editoral note.

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ORDERS PROMPTLY ATTENDED TO

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXI THURSDAY, MAY 22, 1913. NUMBER 12.

AN UPWARD BEAT

The brave song born in a convict's heart
Must chord with the centric light of tears,
And take its God-appointed part
In the music of the spheres;

For living souls are morning stars
Whose symphony is full and fine,
Whose measures vibrate bonds and bars
Into a harmony divine.

MARY STEBBINS SAVAGE.

Kate Barnard, Commissioner of Charities and Corrections for the State of Oklahoma, issues a monthly Bulletin containing much timely information. The issue for April 15th is before us and contains informing matter concerning the State's Obligation to its Crippled and Deformed Children, also the legal status of the child that is driven to the catagory of the criminal.

The Catholic Church is distressed over Socialism. The Methodist Church is trying to bring Dr. George P. Mains, a beloved and trusted publicist, to trial over his interest in Higher Criticism, and the Presbyterians are agonized these days in their Pan-Presbyterian Convention in Atlanta, Georgia, over the continued rebelliousness of Union Theological Seminary and the fate of their catechisms, long and short. All this indicates the birth throes of a nobler faith, the onward stride of soul, the deepening faith in the God of reason and love. Don't be distressed brethren, there is calmness and inspiration higher up.

An editorial in the *Record-Herald* of Chicago has a timely word concerning "A Living Wage for the Clergy." It is a tardy recognition of the fact that "no part of the community has suffered more from the increased cost of living than the clergy." We note with pleasure the fact that the New Jersey Diocese of the Protestant Episcopal Church at a recent convention at Atlantic City, adopted a canon providing that married ministers in new parishes should receive a minimum of $1,200 a year and unmarried $1,000 a year. The editorial in question says:

> Just how the country parson contrives to keep up the position he does, purchase books and magazines, rear a family according to his standard of education and still lay up anything for a rainy day is a mystery to the onlooker. Probably it remains an unsolved mystery even to him. Society has been too much inclined to allow its clergymen to enjoy the luxury of serving for spiritual rewards, holding that so they got their return from their work. Now that the Episcopal church in Jersey has fairly faced the matter, may we not look for similar results elsewhere?

The Literary Digest for May 17th, shows that Mr. Bryan's "Grape-juice Banquet" cannot be disposed of as a joke. The many citations from current papers, political, secular, and religious, go to prove that the American public is disposed to take the matter seriously. Surely the *New York Globe* is right when it says: "The great publicity given to Mr. Bryan's dinner departure is the best missionary work he can perform in the cause of temperance." The *Baltimore Sun* says: "The Bryans will suffer nothing in American esteem for carrying out their principles on this subject in their own house." And the *St. Louis Globe-Democrat* says:

> "A man who has braved the resentment of a thousand Democratic diners, at Democratic banquets, in keeping his glass turned down while all the rest were quaffing the nectars of the gods, will find it easy to endure the polite shoulder shrugs and raising of eyebrows, which is as far as the refined gentlemen of the diplomatic corps ever allow themselves to go in disapproval. He who has run the Democratic party gauntlet with an inverted, dry and empty glass in his hand need not dread the deprecating smiles of men trained in diplomacy and its concealment of feeling."

The Christian Life and Unitarian Herald for May 10 is a remarkable number. It is entitled "Commemoration Number" and celebrates one hundred years of Unitarianism. A hundred years ago an "Act of Parliament for the Relief of the Unitarians" was passed. It was popularly known as the "Trinity Doctrine Bill," because it allowed all those who did not believe in the tri-Unity liberty to follow their own opinion and to worship the one God according to the dictates of their own conscience. It is a pity that this voluminous paper, consisting of a hundred or more pages, each page of which is illumined with numerous pictures, is not cast in a more convenient form for preservation. We trust that the matter will be recast in book form and proper binding. It represents an amount of historical research and editorial diligence reflecting great credit upon those who brought it into shape. Here is an account of the rise and progress of the Unitarian and cognate movements, not only in England, but in Wales, Scotland, Hungary, America, India, Germany, Holland, New Zealand, Denmark, Norway and elsewhere. Here is an article on Allen Raine, the Welsh novelist, and one on "The Unitarian Scientists of a Hundred Years," backed by such names as Sir Isaac Newton, Henry Cavendish, Joseph Priestly and Erasmus Darwin. Here is a sketch of Unitarian periodicals and a page given to "Some Distinguished Unitarian Women of the Century," with portraits of

Florence Nightingale, Frances Power Cobbe, Harriet Martineau, Mrs. Gaskell, Sarah Flower Adams, Mary Carpenter and Mrs. Barbauld. But our space is entirely inadequate to do justice to this remarkable piece of editorial work and inspiring epitome of a great thought-emancipating and profound spiritual movement in the religious life of the race.

Hamlin Garland in the *Chicago Tribune* has a strong word to say about a subject too seldom met with becoming seriousness and dignity. Too much is said of "illegitimate children." There is much illegitimate parentage in the world, but there can be no illegitimate children. Every child is born into the world innocent, a pledge to the purity as well as to the continuity of the race. So pertinent are the remarks of Mr. Garland that we gladly make room for them in the editorial colnmns of UNITY:

Two notes of deepest significance have recently appeared in *The Tribune* without comment, and with your permission I would like to call especial attention to them. One was the remark of the judge on the bench of the Morals court, who said to the policemen who brought in some street walking girls. "Where are the men in this case? I want the men brought in here. There will be no double standard of morality in this court."

This quoted remark gave me a thrill of pride in western manhood, and brought a hope for something real in way of justice to women. To arrest the poor, helpless women as offenders and wink at the men in the case is the procedure in most courts now as it has been in the past, but this judge heralded a new notion of chivalry as well as justice.

But this incident, important as it is, pales before the announced intention on the part of the Hon. Joseph Carter to frame a bill which shall do away with illegitimate children. His magnificent audacity runs as far as this: "The birth of a child to a man and woman shall constitute a common law marriage. The child shall be legitimate, bear the father's name, and be a lawful heir. The dissolution of such marriage shall require a regular divorce, and the wife shall be entitled to alimony and the support of her child."

The effect of this law is so far reaching that it will appall many men, but it is just. In it is the key to the social evil problem. All the rest of our measures for relief and measures for restriction are mere plasters for the cancer—here is the surgeon's knife. "This will make trouble for men—endless trouble," I hear objectors say. So it will, and so it should. Why should the agony, the blood, the tears, all fall upon the weaker partner in the wrongdoing? Why should men have all the "fun" and women all the pain and disgrace? If every girl upon becoming a mother were seized of a wife's rights seducers would not be waiting at the door of every shop like dog wolves, ruthless and unclean, and semi-respectable men would be somewhat less ready to visit the red light district for an evening's "bat."

I have long held that there should be no such thing as an illegitimate child, and that any mother should be sanctified by the agony of her childbed, but I never expected to have a legislator put my extreme notions into a bill. I have written Mr. Carter, expressing my high notion of his humanity and bravery, and offering my cordial support. Here is a bill for the Progressives to take up and "champion to the utterance." This and the minimum wage law would make America more than civilized—they would make us humanitarian—almost Christian.

Whatever Chicago may have achieved as a literary center, whatever respect it has commanded among our more cultured brethren and sisters in the East, whatever publications issued in Chicago have gained a permament place upon the library shelves of American readers, is more attributable to the refined taste, the diligent gleanings, and careful discriminations of Francis Fisher Browne, who on the 11th instant quietly passed into the Unseen in Santa Barbara, California, than to any other one person. A few more months and he would have reached his three score and ten. Mr. Browne was a gentle man, quiet, modest, we suspect largely unknown and unrecognized by his near neighbors and by those who were guided in their reading by him, and what is better, inspired by him with a love of books. He was a Vermont boy, a Massachusetts soldier, a student at the University of Michigan, a Chicago newspaper man, editor and publisher. Under his hand, the *Lakeside Monthly* was the first Chicago publication, and we might almost say the only one, to command attention to the Eastward,—but that was too good to live. So good that it cost the Editor much physical strength which he could but poorly spare. In 1880 appeared the *Dial,* a fortnightly literary journal, conceived on highest lines. For twelve years it was issued by the McClurg book house, or its predecessors. At the end of that time Mr. Browne became publisher as well as editor and under his direction it has become confessedly, not only the leading literary paper of the West, but probably the best sustained magazine of literary criticism in the country. Alongside of his high editing and careful publishing, Mr. Browne was a great gleaner in the field of poetry. Modesty alone, perhaps, prevented him having a higher place of his own among the poets. He is the compiler of various collections which we will enumerate later. One tender reminiscence stands out before us at this writing. Back in 1878, or probably '77, for UNITY was a long time *a-borning,* at one of the numerous consultations over the need and possibility of an organ of progressive thought in the West, Robert Collyer brought to the Church of the Messiah, this friend, who just then seemed to be out of a job, as a possible candidate for the editorship of the new paper. His literary insight, his high standards and his sympathy with the open view and the forward look, indicated his supreme fitness for the task, and only the impecuniosity of the venture prevented Francis Fisher Browne from becoming the first editor of the then unnamed paper. Then and there began a friendship and confidence that has remained through all these years between Mr. Browne and the Editor of UNITY. A beautiful, sensitive, strong soul has escaped the fragile body, but his spirit abides in whatever is noblest, tenderest, most graceful and gracious in Chicago.

Peace Day Celebration

Slowly but surely the Eighteenth day of May is creeping into the Calendar as a holiday. Year by year its significance will grow and centuries hence the event that occurred in the "Palace in the Woods" under the benign welcome of gracious little Queen Wilhelmina, in 1899, will stand out as a great landmark in the development of the race.

In Chicago, Friday the 16th, was celebrated with hesitancy in the public schools. The management, we suspect, not feeling quite sure of their ground, the Principals were allowed to follow their own inclinations. Some celebrated it with songs, recitations and oratory. Others found no time for the distraction. Two schools at least, scored memorable achievements, both of them contiguous in territory and in sympathy to UNITY.

Miss Florence Holbrook, Principal of the Forrestville School, used her Spring vacation in attending the Peace Conference at St. Louis and came back charged with a message and inspired with a purpose. The presence of the English Peace Envoys in the city, gave an added impulse to her plans. The weather was favorable and a Street Pageant of great beauty was organized and successfully carried out. Twelve hundred children, mostly clothed in white, from the Kindergarten tots up to the Eighth Grade, led by the Boys' Band from the Jewish Orphans' Home, moved along the streets to Grand Boulevard and there took position, waiting the arrival of the English Delegates, whom they greeted with cheers, entertained with recitations and other exercises. This pacific army of children bore banners bearing significant mottoes. White-bordered flags were in great profusion from the little buttonhole flags to the great banner which it took twenty-four boys, six on each side, to carry horizontally. The response of the English delegates through Sir Arthur Lawley was most gracious and pleasing. Some numbers of this program were transferred to the platform of the Abraham Lincoln Centre on Sunday. Le Gallienne's "Illusions of War" was recited by a band of boys and girls embowered in their banners and flags, and an original poem, which we print elsewhere, and which was distributed on a neat card among the English visitors, was recited by the gracious girl author.

Perhaps more significant than this beautiful achievement of the Forrestville School, which had to deal largely with American or Americanized children, were the exercises of the West Pullman Public School,—one of the most effective "Melting Pots" in the city of Chicago. The constituency of this school is overwhelmingly foreign and largely industrial. Here under the lead of the Principal, Mrs. Hariett T. Treadwell, with Miss Caroline Baldwin as Grand Marshal, a great street pageant of eleven hundred children moved. Some of the features listed were the following: "The Caravan Crossing the Desert," thirty children in costume of old Egyptian days. Three camels, made of two boys each. Fifty Pilgrims and friendly Indians. The flags of nations bordered in white, borne by twenty-five children in costume. A hundred and forty-four peace flags, borne in the procession. A thousand red, white and blue pom-pon streamers carried by the children. Forty-six marshals in scarlet or blue capes, aiding in the march. Of course the parents were out to note the march and then in the big Assembly Hall a program was presented which we gladly print, hoping it may be a suggestion for other teachers at other times:

PEACE FESTIVAL PROGRAM

At 10:45 in Assembly Hall, West Pullman Public School, Harriett Taylor Treadwell, Principal.

1. Chorus, "Steadfast We March," by Althea Ogden. 450 voices.
2. Peace Pastoral. Caravan Crossing the Desert. 30 children.
3. The Pilgrims and Friendly Indians. 50 children.
4. The Peace Flags of Nations. 25 children in costume.
5. The Story of Christ of the Andes. Fifth grade, Room 8.
6. The Waste of War. Fifth grade, Room 9.
7. The Cost of Battleships and the Cost of Education. Seventh grade, Room 2.
8. Peace Song, "We Will Seek for the Truth." Words by Althea Ogden. Sixth grade, Room 6.
9. Illusions of War—A Poem by Richard Le Gallienne. Sixth grade, Room 5.
10. Short Quotations for Peace. Eighth grade, Room 1.
11. Peace Song. Sixth grade, Room 3.
12. Short Peace Addresses. Rev. W. E. Hopkins, Baptist Church; Rev. Martin E. Cady, Methodist Church.
13. Peace Flag Drill. Boys of Seventh grade.
14. Peace Chorus. 450 voices. Director Prof. William Ap-Madoc.

Peace

A poem written by Beatrice Felsenthal, of the Eighth Grade of the Forrestville School, Chicago, addressed to the English Peace Delegates on their visit to Chicago, May 16th, and recited by the author at the Peace Service held at the Abraham Lincoln Centre, on Sunday morning, May 18, 1913:

Just one hundred years ago,
When our country felt the blow
Of the dreadful hand of war,
Heard the cannon's deaf'ning roar,
When the British fought our braves
And sent myriads to their graves,
Then our soldiers fought to see
This beloved land set free.

Peace was then proclaimed at Ghent;
Now Great Britain here has sent
Great ambassadors to cheer
The good feeling since that year.
We have prospered and have gained
Wealth and knowledge, and attained
World renown; and thus you see
This great land of Liberty.

When the dreadful war did cease,
Then we knew the joys of Peace.
How we hope that never more
We shall hear the din of war!

A Question of Good English

We gladly publish the following letter from the Secretary of the "Navy League of the United States," who has his office in Washington, D. C., and in printing it we very willingly make any honorable atonement for any misrepresentation unwittingly conveyed in the article from which it quotes. But we would respectfully submit that we made no insinuations that the Navy League was "receiving contributions from battleship builders," etc., as we certainly had no such suspicion in mind. The Secretary confesses to the only charge we meant to make, and that is, that the Navy League was working through the commercial organizations throughout the country in the interest of an enlarged navy, and we meant to say, and now reiterate, that in this confession they prove that they are "in league" with the other forces that seek to increase armament and perpetuate the war spirit in times of peace. The injury done the Navy League, if any, turns upon the legitimate use of the word "league." Our own use of the same in a general sense, we still contend, is not a violation of good English, although it unintentionally may have been a case of careless writing incident to editorial work. In the same sense we have habitually contended, and might have used the phrase in the editorial in question, that the peace societies are "in league" with the forces of science, civilization, and the Christian religion at its noblest interpretation. The article objected to does speak of the "vested interests" as "subtle combinations." The existence of such combinations is more and morely clearly recognized, but we are quite willing to admit that the "builders of battleships and other corporations having financial dealings with the Government for naval supplies," as well as the large number of army and navy officers, past and present, who are actively promoting the building of battleships, are, in their own estimation, acting from "purely patriotic and unselfish purpose." It is a difficult matter to analyze motives. There is an element of unconscious self-interest that centers perhaps in the actions and contentions of all of us. But here is the letter:

EDITOR OF UNITY:—In an editorial, "The Great Enemy of Progress," in your paper of May 1, 1913, you make the following statement:

> The Navy League, as already insinuated in these columns, has been busy with the commercial men and bankers as represented by the Boards of Trade and the Associations of Commerce. They are in league with the subtle combinations of manufacture which represent the "vested interests" of the great warship industry, international in scope.

The Navy League has been furnishing speakers to address commercial organizations the past year, but the statement that the League is "in league with the subtle combinations of manufacture which represent the 'vested interests' of the great warship industry, international in scope" is an unqualifiedly false charge.

What right has your editor, a Minister of the Gospel, to make such a false charge when he has absolutely no grounds for such a statement?

I wish to declare positively, once and for all, that the Navy League has not received contributions from battleship builders, shipbuilding companies or from corporations having financial dealings with the government for naval supplies of any character.

Every dollar received by the Treasurer of the Navy League has been given by members with a purely patriotic, unselfish purpose.

I am fully aware that in order to attract public attention, papers commonly resort to the policy of attacking individuals and organizations. It is, of course, impossible to entirely eradicate wrong impressions wrought by such "bearing false witness." If, however, your paper has any sense of honesty, I will expect to see published this letter in refutation of the editorial mentioned.

Yours very truly,

A. H. DADMEN, *Secretary.*

Apropos to the above letter we would further urge that we believe that Boards of Trade and Associations of Commerce, the "commercial men and bankers," represented by such organizations, constitute at least an inadequate, if not a non-representative element in the civic and ethical movements of the world. We believe in commerce and in the commercial world, but we do not believe in commercialized men. The element of greed, the bias of business, unless corrected by the wider interests represented by the toilers in field and shop, by the students in laboratories, classrooms, lecture halls and pulpits, and particularly by the women in homes, school-rooms and shops, are in danger of making men conservative, narrow and hardened against the inspirations of the reformer and the contentions of progress. Commercial interests are necessarily conservative, suspicious of change, and are prone to test every movement by its effect upon trade. The campaign carried on by the Navy League, as admitted by its Secretary, has been wanting in the open discussion and the free forum which belong to public questions and an open hearing. Perhaps the experience of the writer at one such meeting is typical where he was cordially invited to speak at the banquet on any subject *other* than the peace question. He being informed that the courtesies of the occasion would preclude discussion.

The history of the peace movement, as represented in the Hague Conferences, will amply justify our strictures upon the attitude of military men, and those whose interests are allied to theirs.

Indeed eight of the alleged "Sixty-seven Reasons for a Strong Navy" issued in the circular of the Navy League, are drawn "from the standpoint of economics." Professor Krehbiel of Stanford University, in his analysis of the arguments set forth in behalf of naval extension, published in the February, 1913, issue of the *World Peace Foundation,* frankly suggests in No. 26 (as numbered for convenience sake), as a reason for the enlarged navy, that "The money for American battleships is paid to American workingmen, American builders, and American craftsmen." Reason No. 30, suggests that: "Germany's prosperity and national efficiency can, to no small extent, be attributed to the training received by citizens in her

army and navy." Reason No. 32 states: "That the navy is one of the foundations of national credit and is insurance against the unsettled conditions of trade and commerce which would be co-incident with a reputation for naval weakness."

We submit that these are venial, sordid, unworthy arguments for the outrageous outlay of human strength and money in the interest of the horrible desecrations of war.

The influence of the military profession and the diplomacy committed to trade and to sordid nationalism is clearly manifest in the story of the Hague Conferences. Andrew D. White, in his Diary of the First Hague Conference, found his position as Chairman of the American delegation an embarrassing one on account of the reactionary influence of the military men on the Commission, and two out of the three noble achievements of that Conference had to be returned unsigned by the United States delegation on account of the opposition within the Commission. The following extract quoted from page 114-115 of Mr. White's Diary, reprinted from his autobiography by the *Word Peace Foundation*, 1912, indicates, what we consider, the fell influence of honest men who are found as reactionists in this great movement for International Peace, which if it ever comes, will come along the road of limitation of armament, reduction of armament and final disarmament. The world is weary of war, civilization is tired of the awful handicap, and the working men and women, those who use the trowel, the hammer, the hoe and the dough-board, must be consulted. The Chambers of Commerce and Boards of Trade cannot determine the destiny of the race. Mr. White says:

"I began work on the draft of a report, regarding the whole work of the conference, to the State Department. I was especially embarrassed by the fact that the wording of it must be suited to the scruples of my colleague, Captain Mahan. He is a man of the highest character and of great ability, whom I respect and greatly like; but, as an old naval officer, wedded to the views generally entertained by older members of the naval and military service, he has had very little, if any, sympathy with the main purposes of the conference, and has not hesitated to declare his disbelief in some of the measures which we were especially instructed to press. In his books he is on record against the immunity of private property at sea, and in drawing up our memorial to the conference regarding this latter matter, in making my speech with reference to it in the conference, and in preparing our report to the State Department, I have been embarrassed by this fact. It was important to have unanimity, and it could not be had, so far as he was concerned, without toning down the whole thing, and, indeed, leaving out much that in my judgment the documents emanating from us on the subject ought to contain. So now, in regard to arbitration, as well as the other measures finally adopted, his feelings must be considered. Still, his views have been an excellent tonic; they have effectively prevented any lapse into sentimentality. When he speaks the millennium fades and this stern, severe, actual world appears. I worked until late at night, and then went to Scheveningen almost in despair."

"I do not want to be reconciled to life; I want to be glad of it." —*Muriel Strode.*

THE PULPIT

JESUS OF NAZARETH
OR
Jesus' Fulfilment of Judaism and His Natural Place in Religion

Sermon by
REV. GUSTAV HENRY ZASTROW
Minister of Unity Church, Humboldt, Iowa

All of us honor and revere great men. The admiration, the love and the worship of the noble and the heroic are incurable characteristics of our natures. As we look over the lives of men, we regard those great who have loved and served their fellows; those who have been concerned, not as to how much they could get out of the world, but as to how much they could put into it. Essentially, such men are lovers of their kind, and because of this they are loved, idealized and often worshipped. They become the embodiment of an ideal, or of ideals for others to follow; they are guideposts on the way of human life and achievement, revealing in their hearts and lives the possibilities that lie in the germ in every soul. Perhaps, after years and centuries, such personalities are surrounded with story and legend and song, that make of them, as it were, gods!

This has happened in the case of Jesus. The Past has woven mythologies around him, deified him, and kept his real personality hidden under a hoary coat of tradition. But we now know and understand Jesus to have been human like ourselves, and that he personified in himself all that was noblest and best in Jewish life.

"Great men," says Mazzini, "Great men are the landmarks of humanity; they measure its course along the past, and point out the path of the future,—alike historians and prophets. God has endowed them with a faculty of feeling more largely and intensely, and, as it were, of absorbing more than their fellows of that universal life which pervades and inter-penetrates all things, and they breathe it out again at every pore. . . The conscious thought of such men is the unconscious and still inarticulate thought of a whole nation, which it will require future generations to develop,—their speech an historical formula, or an intuition of the future."

Thus, you and I, if we would know the real thought that actuated the mind of Jesus, must go back to the sources of life that nourished his soul into being, for every man, in my judgment, is a child of his time, environment and race.

Evolution teaches that all life is an unfoldment,—a development. Man is in a kindergarten, so to speak, and is gradually learning to know Nature, himself and God. We know that man was not created a perfect being, but that he came from the nascent atom of stardust, through the clod and the animal, until, endowed with reason, there appeared upon earth a man able to look up at sun and stars and wonder whence he came, why he is here and whither he is going! From that ancient clod to Jesus was a long, slow and painful march. It was arrived at through struggle every step of the way. From that age in which dragons tore each other in their slime, on through the jungle and the cave, to the tribe and the

people that gave birth to Jesus, unfoldment, development, evolution, was the method chosen by God to bring forth the full stature of the spiritual man! It was the same process of growth whereby the child becomes a man. The child itself is possible only because the way has already been prepared for its coming, and, if it attains to any high spiritual devolpment, it is because a near approach to a high spiritual development already existed when it arrived.

This is found to be true in the case of Jesus. In this noble soul we do not find a personality supernaturally endowed,—not a prodigy,—not even in a miracle in the commonly accepted meaning of that word. We find in him the product of a long spiritual evolution or unfoldment. He was the natural outcome and fruit of his time and race. For centuries before him his people had struggled upward; they had tasted joy and sorrow, and had waded through rivers of blood and tears. Early in their history, while still in the nomadic stage of their civilization, the god of a neighboring tribe with whom the Hebrews had formed a blood-compact, became their tribal god. Shortly after the beginning of their monarchical form of government, the idea of God was surrounded with the thought of kingship. The wars of Saul and David made the people of Israel eager for greatness and gave them visions of the future glory of their nation and the conquest of the temporal world. This glorious dream of a temporal kingdom, however, vanished for a time in the downfall of the Davidic dynasty; but in the troublous times that followed, great and noble souls appeared—idealists—who were ravished, as it were, with the thought of the goodness and righteousness of God. The sublime word pictures of the prophets, Amos, Hosea, the First Isaiah and Jeremiah, spurred the people on to higher and purer ideals.

The Exile came, and there by the rivers of Babylon the exiles sat down and wept. They hung their harps on the willows, for it was far from them to sing the songs of Zion in a strange land. But the gleam of a new hope in the dark time, and their trust in God, revived them. The inspiring notes of the prophets Ezekiel and the second Isaiah, and others, lifted their lonely hearts to high thoughts and a vision, —a vision that gathered them into communities and organized their synagogue worship. Again they came to regard themselves a peculiar people, beloved of God,—a God now thought of as the Father of their nation,—a God who could not, and would not leave them in the dust, nor a prey to their enemies. The thought of a Messiah, or of a Deliverer, therefore, took firm root in their lives at this time. It was a thought that inspired them afresh to live for, and hope for, and to dream of a new kingdom,—a world-wide kingdom! Out of their anguish and tears a new spirit was born. Many of the despised "heathen" around about them were found to be as religious, as sincere and true-hearted, as the Jews, and, just as the trading New England sailors became more humane and liberal, because of their numerous contacts with noble-souled Chinese, Japanese and Hindoos, so these Hebrews, in their contact with the men and women of another nation, obtained kindlier and warmer heart-beat for their erstwhile enemies. This feeling was considerably heightened when the great Cyrus of Persia gave them permission to return to their own homes to restore their temple worship and nation. But many of the Jews remained in their new found homes, for their children had intermarried with their neighbors, and the ties of friendship and relationship thus formed, we may well believe, were not easily brokn. Many of those that returned to the land of their fathers were so permeated also with the foreign religion amid whose influence they had lived, that this broke down many old religious barriers and prejudices and in turn created for them a newer culture and, in many cases, nobler ideals.

But the cup of Israel's spiritual life was not yet full. Alexander the Great came with his armies and brought Greek culture and ideals and dispersed the Jews into many lands. Later still came the terrible but heroic struggles for freedom during the Maccabean period, with their baptism of blood and tears, longings and hopes and aspirations. This was followed by the deep impress of the "iron heel" of Rome, which nation had now welded all the countries of the Mediterranean into one great World-Empire. All these experiences only intensified Jewish patriotism, and the dream and longing for a Deliverer,—a Messiah,—and the establishment of a universal kingdom where their God and their religion should be all in all!

Now at the time of Jesus' appearance a hush of expectancy possessed the peoples of all classes, especially the laboring classes. The nations 'round about were awaking from the slumbers of their long night. It was a time of great intellectual activity, and Jewish religion, that had long been merely a matter of tribal interest, became the vital concern of man, woman and child. Great teachers, like Hillel, and others, taught not only the highest ethics, but even prepared men's hearts for the thought of a universal Fatherhood of God, thus presenting a broader outlook on life.

Troublesome and expectant times often produce the man of the hour. Not very far away from Jerusalem, only a three-days' journey afoot, was a little town called Nazareth. In that place lived a simple god-fearing family. The father, it is said, was a hard-working carpenter, the mother a deeply religious matron. Jesus and other children came to bless their simple and meager home. The mother, according to Jewish custom, instilled into the minds of her children the high patriotism and the ideals of her race. Aside from this, it seems evident that Jesus received a more or less organized education in the Rabbinical School attached to the village synagogue. At an early age, it seems, his father died, leaving, as it would appear, the care of the family and the earning of their daily bread on the young shoulders of the boy Jesus. He became a carpenter, and, no doubt, while he worked at his rude bench he often dreamt dreams of love and greatness and the future glory of his people. Many a time, I suppose, he walked out under the stars and communed with Nature and with Nature's God. He evidently loved the lake and the hills and the lilies of the field. Often he must have climbed the top of the hill near Nazareth and gazed in rapt admiration and worship over the vast expanse of landscape that extended from the snowy ranges of Lebanon, on the north, to the hazy blue hills of Jerusalem on the south, and from the eastern plains beyond the Jordan on to the sunset glow in the blue Mediterranean Sea.

What a picture here presented itself to the imaginative and sensitive soul of a Jewish lad! How his heart must have throbbed within him as he beheld the

vast extent of holy and historical ground! Within eye's reach were the historic heights of Gilboa on which the noble King Saul and his son Jonathan fell in battle. There were Jacob's Well, Shiloh, Bethel and Mount Carmel. The whole country over which he looked was rich in stories of battles, stories of promise and stories of ladders that reached from earth to heaven. I suppose, too, that while as yet a mere boy, he had made the journey to the Passover feast at Jerusalem, in company with the pilgrim caravans, at a time when in Palestine all Nature speaks in sweetest tones, when fields and woods wear their softest green and the mountains and hills cut the edges of the bluest skies.

The boy Jesus saw the Gallilean peasants go forth to their work in the fields; he heard the saw of the carpenter, and the hammer of the smith on the anvil; he heard the lowing of the cattle, the bleating of the sheep, the songs of the birds in the arbor, the voices of the harvesters and the sound of their flails on the threshing floors. Wherever he looked, he saw men and women and children busy at work, living the simple but often hard life of the down-trodden poor. Their sighs and tears could not have escaped him. On the Sabbath-day "as was his custom," he went into the synagogue where in hushed silence the villagers listened to the prayers and exhortations of the man that stood up to read. Thus the religious life of the simple people must have quickened his spirit; their sorrows, toils and afflictions must have sunk deep into his soul and grieved him to the heart.

Not far from the town the roads wound over the hills and away in various directions. Daily caravans halted at the village well, and there the people learned of the outside world and the power of the Roman soldiery. They saw the Roman standards and eagles proudly waving in the sky, and at such a sight the Jew must have closed his finger-nails so tightly as to leave deep imprints in the palms of his hands. At the well, too, and at the town-gate the inhabitants learned of the latest scandals of the Herods, of the oppressive measures of taxation for the temple service of Jerusalem and of the degradation of Jewish religion into mere formulas, scripture-charms and stated prayers. In this way Jesus learned to know the sorrows and needs of his time and race, and the leaven that thus entered into his soul set to work, until it leavened his whole life. One day Jesus heard the unmistakable Call of the Spirit. He left home, misunderstood and misinterpreted by those who in that great hour of his soul's need should have loved him most. Yet for all that, broken in heart, and still later more cruelly pained because of his banishment from Nazareth, he went forth bravely and followed the Vision that drew him on.

All this brought crucial suffering and heartrending sorrow into his career. One needs but to read the Gospels superficially to learn something about the results of his experiences in this period. Listen:

"Blessed are they that mourn, for they shall be comforted."

"Blessed are they that are persecuted for righteousness sake for theirs is the kingdom of Heaven."

"Blessed are ye when men shall reproach you and persecute you, and say all manner of evil against you, falsely, for my sake."

Surely, we may say, this man possessed a noble spirit! No wonder that those who learned to know him, learned to love him too! Yet those who ought to have loved him, became most estranged. At such times, when we endeavor to be true to the best we see, we need frinds. We need friends who believe in us, for we need to have our work commended, our faith corrobrated and sustained. In such moments those who believe in us, those who see the good in us, become and are our real kindred, our relations, our brothers, our sisters, our fathers and mothers! For a time Jesus was alone, and I think in those hours temptation after temptation assailed him. The hard struggles swayed his gentle and sensitive soul back and forth between duty at home and the larger duty to humanity. But looking forward to his ideal, the battles were won, and Jesus went forth to give his Vision to the world. No supernatural revelation or miracle or voice from the sky, or dove at the baptism spurred him on. It was rather the sufferings of his race, the ideals of the Hebrew writings, the communion with God by night and by day that gave him the vision and the strength to go forward and become a voice for the voiceless and sorrowing hearts of his people. He took upon himself their sorrows and burdens and made them his own, and thus in truth he became a "Man of Sorrows and acquainted with grief."

Jesus, we may frankly say, was a Jew who never intended to break with the religion of his Fathers. His heart was inseparably bound up with the thought and destiny of his race. He tried to prepare those with whom he came in contact for the coming of that kingdom of which poets had sung and prophets had spoken and the oppressed of men had dreamed. He was a child of his time. With his contemporaries he believed in angels and demons. He believed that the sick were possessed by devils, and, at least for a time, he regarded the Jews as the really chosen people of God, for he considered himself sent only to "the lost sheep of the House of Israel." But slowly, gradually, I believe, Jesus came to realize that even the Gentiles were to become sharers in the coming kingdom. This idea is so well portrayed in the classic parables: the "Good Samirtan" and the "Prodigal Son," that if one searches all New Testament literature he will never find anything nobler than these thoughts concerning man's relation to God and Humanity, and it may be said, in these parables lie the essence of the religion of Jesus.

Jesus spoke in no uncertain tones against the lack of love, against the robbing of the poor, the injustice of the social system whose conventional justice drove the younger brother back to feed swine, and the woman that was a sinner back to her sin and shame. He demanded of all love, purity and sincerity of heart and life, and in his efforts to help outcast men and women, he lived so close to them that he was accused of being a friend of publicans and sinners. His aim in life was to love men and women into doing right,—to do good was his religion. He demanded of mankind not only the outward observance of the law, but the approval of the inner life as well. He, more than any other of his time, realized the value of a human soul. To rob a human being of joy was to him not only the desecration of life itself, but also the murdering of the soul!

The personality of Jesus, as we have seen, was not made supernaturally but developed, it grew! All the vital processes of growth inherent in the seed of re-

ligion that germinated in the lives of his forefathers, unconsciously concentrated in him. The tremendous endurance, the overflow of Jewish nobleness, the influences and forces of Jewish life, flowed in him deep and strong. He was the flowering out and fruit of his race. He was the product of all the love and work and tears of his people. He incarnated in his person the ideal of Abraham as the friend of God, of Moses that talked with God face to face, the strong love of a Ruth, the physical heroism of a David, the noble friendship of a Jonathan, the daring dash and righteous indignation of an Amos, the sufferings of a Jeremiah, the idealism of the Isaiahs, the faith of the best of the Psalmists! Thus unconsciously, in his study of the Scriptures, in the contemplation of the rich spiritual heritage of his race, the noblest experiences, passions and ideals filtered into his blood and became a part of his life! The struggles and yearnings of his race possessed him, and, therefore, when he spoke he spoke with authority and not as the scribes! Jesus voiced the noblest thoughts of his age and people. He was their truest prophet. Even as the wind plays upon the strings of an Æolian harp, so all the sweet and noble thoughts and ideals of his race played upon his vibrant heart-strings. Their sensitiveness of perception, their freshness of feeling, their spiritual exaltation, their broodings and dreams went into his making, and these unconsciously as well as consciously, flowed out of his being, colored with the beauty and grandeur of his own pure soul!

Jesus was a man that lived in the heart of things, who thought and acted as if he were conscious of immortality, who lived and wrought like a master born to spiritual and divine possessions, and who could not be despoiled of anything by any chance of earthly fortune! Thus we find one righteous man true to an ideal, —one man who demonstrated the reality of goodness in human life! If we but believed in God, and were gripped with the reality of goodness, even as this man, we too might obtain resolute and clear insight into the heart of the Eternal Values, real enough and powerful enough to sustain us in all our daily needs! Jesus of Nazareth met life as the true swimmer meets the sea, not with dismay and fear, but with heroic effort, calmness and steadiness of purpose. He believed in himself, in the divinity of the human soul. He had faith plus faith in himself and his God, and that is the secret of so noble a life!

Thus we have seen how Jesus became the flower and fruit of Judaism; that just as the human body grew out of the primal amoeba and was perfected until at last it gave birth to the mind of a Shakespeare or an Emerson; just as the eye grows and develops out of the organism of which it is a part, so the aspiration and religion and personality of Jesus came out of the age long struggles, blood and tears of his race. When the ideals of his people burned dim, when oppression galled the neck, and creeds the human heart, this man came out of the crowd and became a voice for the voiceless and downtrodden sons of men. He fought the social system that held the soul in slavery and the body in the dust. He spoke with a voice of thunder against the evil and the false. He was a friend to all that needed a friend and loved them back into manhood and womanhood. He was the champion of the Freedom of the Spirit and of the Righteousness of the Heart, and because he dared to oppose the existing social and religious order, he was crucified as a heretic and as a felon!

But though his body went back to the earth, the memory of his love was not dimmed, nor was the influence of his life abated. His spirit and influence went out beyond the confines of his race, and helped to mold the life of Greek and Roman, Celt and German. Jesus found the path of highest soul development in "the beauty of the love of God, displayed in love and service to man." For this reason humanity has treasured up his every thought and word and deed to be an incentive to action and a "Tree of Life" for those who are to come, and therefore:

"We remember still,
The words and from whom they came,—
Not he that repeateth the name,
But he that doeth the will.
And him evermore we behold
Walking in Galilee,
Through the cornfield's waving gold,
Through hamlet and wood and wold,
By the shores of the Beautiful Sea."

Correspondence

Bergson Again

It may be that I am wrong in my estimate of Bergson, but when one begins by villifying the intellect and claiming that he has a private and royal road to truth, I distrust him. As though there were any method of knowledge save that of *holy labor*—study and research. Bergson tells us that life is creative, but has he brought us thereby any nearer the primal mystery? Is not the human soul creative? Did not man carve the Sphinx, compose Hamlet and the 13th chapter of First Corinthians? Bergson has shown us the element of freedom in the world, but has he eliminated necessity, chance and waste in Nature? Has he lifted from the divine goodness those dark shadows of misery, cruelty, hunger, injustice which lie upon it? Ah me, who can eat his own full meal and not remember that there are millions in the world who never for a single day have had enough to eat? And may not one be so absorbed in the exaltation of God, that he may forget that our problem is to know the human soul and find its destiny? Your admirer, JAMES T. TOWNSEND.

No, my dear fellow seeker after truth, the facile and gifted Henri Bergson has not erased those dark lines in the face of the Divine Goodness. Nor will anyone else do that while we live in this dim country of the world. The shadow abides, and it will abide until whatsoever is to be the end of mortal things. If anyone can give us even a little light, then, as you will be the first to agree, he is just the man we want to see and hear.

But does Bergson villify the intellect? Not more so, surely, than Kant did when he argued that it is impossible for us to know things in themselves, but only the appearance of them. Pure reason, by his thesis, is shut off from any knowledge of reality. To be sure, Kant saved the day in behalf of God, freedom and immortality by appeal to "the practical reason," as Bergson does to what we may call the poetic reason. Neither villifies the intellect, but both show us, in different ways, its limits.

For Bergson, the intellect is like a vitascope. When we take a film in our hands and look at it we see innumerable tiny photographs. Not until it is run through the machine, and the element of motion added, are the separate pictures fused into a living scene. That element of movement makes the picture alive, and that it is just the element which the intellect cannot capture. Hence his thesis that the intellect *alone* has a natural inability to comprehend life. One cannot know living reality by simply thinking about

it, still less by merely watching it. One must be in it and of it, must enter into it and know it "*after the fashion of one who loves.*"

Since the intellect is only "an appendage to the faculty of action," how can we know life from the inside? Here it is that Bergson takes us with him in a fascinating study of the mystery of instinct—that power which knows the inner reality directly, if not blindly, as if by automatic intelligence. What of it? Must man, then, abjure his intellect and follow blind instinct like an insect? Not at all; but instinct, when joined with intelligence, rises into intuition, insight, vision, which is safer, surer, swifter than the intellect alone. Its piercing glance reaches the living reality, whereas the intellect, by breaking reality into pieces, forgets, it seems, the melody in studying the separate notes. So we know life by sympathetic, intuitive insight, and know it as it really is.

Is not this the very process, so far as we can understand it, whereby Hamlet and the 13th chapter of First Corinthians were composed? Richard Wagner, one of the greatest poets of our own day, has left us many welcome volumes of criticism of art and life as he has left us musical scores; and he has expressly described how the intellectual activity which he brought to the analysis of his music dramas was in abeyance during their creation. After composing his dramas, he entered on a struggle to become intellectually conscious of what he had done. Dante took pains to understand himself; so did Goethe. But not every great creative artist has been so fortunate. Ibsen, for example, shows us life as he sees it creatively, but he is as much puzzled by what it means as we are.

Of course, I am aware that the name of Bergson has been used by anti-intellectualists in behalf of the mystical revival now going on. Even so wise and profound a student of mysticism as Evelyn Underhill goes too far in this regard, it seems to me, in her otherwise brilliant and significant book, "The Mystic Way." With the mystical revival I am in deepest sympathy; but for me mysticism does not mean the abdication of intellect, but the light in which we can see clearly and think victoriously. The great mystics, from Plotinus to Eckhart and Jacob Bohme—the founder of German philosophy—were thinkers of the first order. But they thought of religion religiously, from the inside, and it was therefore that their thinking was fruitful and revealing. Bergson must not be made to bear the blame of those who misuse his name.

Faith in the goodness of God is held against many odds, and many things seem to belie it. It is heroic, and it asks for heroic souls to hold it in such a world as this. Faith does not mean the absence of doubt; it is doubt held at bay—a power, not a yielding, as George MacDonald tells us. It is the loyal resolve which sees the world as it is capable of becoming, and commits its fortune to the effort to make real what it thus sees. Therefore it is creative—the substance of things hoped for and the assurances of things not seen. Bergson writes:

"The animal takes its starting-point from the plant, and man rides his animal nature, and the whole of humanity, in space and time, is an immense army which gallops beside each of us, before us and behind, in an impetuous charge which can overthrow every resistance and cross many an obstacle—it may be even Death."

JOSEPH FORT NEWTON.

THE SUNDAY SCHOOL

The Growth of the Hebrew Religion

A YEARS WORK

In the Study of the Old Testament as given by Jenkin Lloyd Jones to his Classes in Religion

1912 — 1913

Prepared for UNITY by DR. ALICE D. WILLIAMS

XII.

EZEKIEL.

TEXT: *Behold, all souls are mine. Eze. XVIII:4.*

Ezekiel is not one of the most inspiring of the prophets but reading between the lines we find here a condensation of history, religion and religious organization. It is probable that he knew Jeremiah personally. He was saturated with Jeremiah's message and method. He probably was a young man when Jeremiah was old and like him belonged to the priestly class. They were of the household of Levi and probably of the family of the Zadoks, the select branch of that tribe, so that his descent was of the best blood of the Levites. Presumably he was carried away in 597 B. C. with the first deportation of the noble, wealthy and influential citizens.

The book of Ezekiel is authentic, in the sense in which the Higher Critics use the word. It is, essentially, the product of one mind and one time, not necessarily Ezekiel himself, but someone near him who was a fertile writer. It covers some twenty years of time and falls into two parts. Like the letter Jeremiah wrote to his people on the banks of the Euphrates, counseling them to be true but to submit themselves to the order of things for the time being, the first 24 chapters form a series of sermonettes, letters, warnings, to the people in Jerusalem to keep faith with the dominant power of Babylon; to quit flirting with Egypt, to stop their violations of the compact. The words throb with patriotism and anxiety for his people. Then the end comes, Nebuchadnezzar no longer willing to stand the disloyalty of the Jews and the upheavals, goes to Jerusalem with his army and desolates the city.

Chapters XXIV to XXXII show a statesmanlike grasp of the politics of the surrounding nations. From the XXXII to the XLVIII he deals with the future. This is an interesting and significant part of the book. He states the conditions of reinstatement of the Jews and for the first time in Hebrew literature, chronologically studied, we come clearly upon the function of the priest.

The prophet is generally set over against the priest. The prophet liked, himself, to share in the doing of things, he is found now in the ranks of the toiler and now in the ranks of the learned; a shepherd, a vinedresser, or in royal circles, as Isaiah was. The prophet speaks the word of the hour, declares the councils of the Almighty as he understands them.

The priest, originally one with the prophet, by Ezekel's time is differentiated. He comes to his position through birth in a priestly family. He is a man of ritual, routine, ceremony. He performs the instituted offices of religion, and speaks by the authority of the text, of tradition, while the prophet speaks by the authority of the Eternal as revealed to him in his own heart.

We can make a black record for the priest. He is the persecutor, the heresy hunter, the man who establishes inquisitions,—as Torquemada, in the Middle Ages established the terrible Inquisition of Spain. But if we study Ezekiel closely and sympathetically we will modify our estimate of the priest. Had there been no Ezekiel it may be that there would be no Jews today. By virtue of his priestly office he has been given the name of Father of the Jews. He insisted on the routine, the *habit* of religion. Through the influence of the priests under Ezekiel the Synagogue, as the social center of the Jews, was amplified and established.

In the last eight chapters of Ezekiel there is formulated a carefully elaborated scheme by which the Jews in Babylonia should return to Jerusalem under an entirely new and clean-cut regime. If the world politics had resulted as he expected, a new Temple would have been built quite different from and much more elaborate than the old Temple. Specific details are given as to inner and outer courts, walls, etc. He laid out his New Jerusalem, his "city beautiful," on a quadrangular basis quite irrespective of mountains or streams. His dream was of a God-governed community, built on a God-revealed plan. It did not come to pass.

Perhaps there is nothing more needed everywhere than a priesthood which would recognize the spiritual value of routine, of habit, of reiteration, of training, as supplementary to inspiration. It is recognized perfectly in the state and in secular education,—the value of the grind of the multiplication table. Such is the argument on the priest side of Ezekiel. Admitting any charge which may be laid at its door, still in the light of history the church (all churches) represents the element which holds the body politic together. The church, everywhere, carries a moral and a sociological influence which outweighs everything you can find in clubs, lodges or societies of any kind; and they who turn their backs on the church are simply flying in the face of science, psycohology and history.

Organize the fight to break bad habits but appreciate also the value of a good habit. Your life will be an unstable one until goodness has become organized in it as habit. This is what Ezekiel stood for. The old prophet gripped the value of the cult, of routine, of the habit of religion which is as absolutely necessary to the psychic as to the physical man. Our great problem is how to get the Ezekiel combination, —how to have the priest and prophet in one pair of shoes. Such a man was James Martineau, who commanded the respect of such men as Herbert Spencer and Tyndall, and at the same time was the writer of hymns and maker of prayer-books. Such was Phillips Brooks, who served the corporate life of the Episcopal Church yet spoke effectively the word of the hour.

Ezekiel gave to the Jewish people a culture that has held them through awful strain and in spite of all the disintegrating forces that have pressed upon them. At first, perhaps, he was a priest-prophet, but at last he became a prophet-priest. He set himself to the task of reorganizing the Jewish religion, formulating the interminable rules and seeing the visions,—to get the value of which you must read between the lines.

In the eighteenth chapter is a fine picture of an upright character. It is the ethical heart of the book and its pedagogic and educational value is immense. Character is simply a set of habits. Physical existence is organized habit. One difference between the human and the quadruped is that the former has formed the habit of standing on two feet. The ethical and spiritual value of habit is illustrated by biology. That institution which most effectively organizes good habits is the one most valuable.

QUESTIONS ON EZEKIEL.

1. What seems to have been a potent influence in Ezekiel's life?
2. What period of Jewish history does the book cover?
3. What was Ezekiel's great contribution to his people?
4. What is the function of the priest?
5. What is the function of the prophet?
6. What institution of the Jews arose during this period?
7. How may priest and prophet be combined?

The Study Table

A Welcome Volume

Announcement was made a few months ago from the press of *Mitchell Kennerly, New York,* of a forthcoming book of essays by our friend of long and high standing, Anna Garlin Spencer. The work is entitled Woman's Share in Social Culture, and contains ten essays, with an Introduction and Analysis of Contents, the latter fitting it admirably for club and class study. These essays first appeared in the *Forum,* published by the same press.

The subject is exhaustively discussed under such headings as The Primitive Working Woman, The Ancient and Modern Lady,—a new approach to an old theme, of perennial interest,—The Drama of the Woman of Genius, in which the eternal struggle, humorous, pathetic and often tragic, between the home claims upon the woman of high mental or artistic gifts and those imposed by special talent are feelingly but wisely portrayed.

Under the caption, The Day of the Spinster, we have a discussion of the single woman's position and the chances for high usefulness and a wide influence which remain to the woman who has renounced or missed or escaped marriage.

Other chapter headings are The Pathology of Woman's Work, The Vocational Divide, a happy phrasing of the old question of the man's and woman's separate tasks and duties. These are followed by others dealing with the problems of state and school, of marriage and divorce, the latter first printed in *The Ethical Culture Review.*

Everyone of these essays is full to the brim of well-stored facts gathered from standard research workers and the writer's own observations and labors covering many years.

The ranks of the new woman, emancipated from low and trivial aims and devoted to the higher welfare of the entire race, has no more intelligent and conscientious representative than the author of this volume. Hitherto her work has been done in the pulpit and upon the platform, where she is a welcome and illuminating speaker, work which it is to be hoped she will not abandon, however well she represents the same high class of topics through the new medium of her pen. Readers of UNITY know Mrs. Spencer well and will need no word of further commendation. She has made a very searching and valuable contribution to the pressing social problems of the day.

C. P. W.

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THE FIELD

"The World is my Country, to do Good is my Religion."

TWO CARDINALS ON SUFFRAGE

Cardinal Gibbons has again expressed the opinion that equal suffrage would injure women's dignity. The late Cardinal Moran of Australia wrote in his official organ:

"The woman who votes only avails herself of a rightful privilege that democracy has gained for her. No longer a mere household chattel, she is recognized as man's fellow worker and helpmate, and credited with public spirit and intelligence. As a mother she has a special interest in the legislation of her country, for upon it depends the welfare of her children. She should deem it one of the grandest privileges of her sex that she can now help to choose the men who will make the laws under which her children must live, and exert her purer influence upon the political atmosphere of her time. How can she sacrifice any dignity by putting on her bonnet and walking down to the polling booth? The men about the booth show the women every courtesy, the officials are anxious to make things easy for them, and the whole business of voting does not occupy more than five minutes. The woman who thinks she makes herself unwomanly by voting is a silly creature."

In Australia women vote. Other things being equal, a Cardinal who has seen the practical working of equal suffrage for years is likely to know more about it than one who has never had a chance to observe it in operation.—*Woman's Journal.*

SOCIOLOGICAL PROGRESS IN THE SOUTH

The South has always been fearful of sociology and given it a cold reception. Except for an occasional college professor, it has hitherto found little hospitality among the most hospitable people in the world. People were afraid of it because it possibly would lead to socialism, a thing dreaded by a social order in which there are still to be found at least traces of the old feudalism. But a new day is dawning in the Southland. The Second Southern Sociological Congress has been meeting in Atlanta, Ga., which means that southern men are addressing themselves to southern conditions and that the best intelligence and the most unselfish patriotism have been concentrated upon the social problems of the southern states. The slogan of the congress has been "A solid South for a better nation." The criticisms of the North have not always been made in the friendliest spirit. Too often it has been a case of the mote and beam on a national scale. We of the North would better look after our own beams, and let the South, now that it has awakened to the importance of social progress, attend to its own motes.—*The Standard.*

THE ORIGINAL OF "LITTLE DORRIT"

Mrs. Mary Ann Cooper, a playmate of Charles Dickens, and the original of "Little Dorrit," died at Southgate on Wednesday, within seven months of her hundredth birthday. She had many recollections of the happy times she and Dickens had spent together. She was called "Little Dorrit" by the novelist long before he wrote his tenderly romantic novel.

She could recall the days when Dickens, who was a few years her senior, used to visit her home at Sunbury. After hard work in the gallery of the House of Commons or long hours of study in his chambers (which he shared with Mr. Mitton, Mrs. Cooper's brother) he would rush off each Saturday with the Sunbury coach to spend a rural week-end. At such times he would give full play to the mischievous instincts of his boyhood—bird-nesting, egg-stealing, rabbit-hunting, and bird-catching. Mrs. Cooper never grew old so far as dress was concerned, for she was always a lively little lady, with a sweet face and beautiful white hair, with a fondness for a "young woman's" style even at ninety years of age. When nearly ninety she took part in a tableau vivant as Princess Passiflora, and when ninety-eight she opened a charity bazaar for the poor boys of Islington.—*The Christian Life.*

Work thou for pleasure; paint or sing or carve
The thing thou lovest, . . .
Work for the work's sake, then, and it may be
That these things shall be added unto thee. —*Kenyon Cox.*
Christian Science Monitor.

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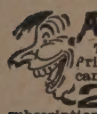

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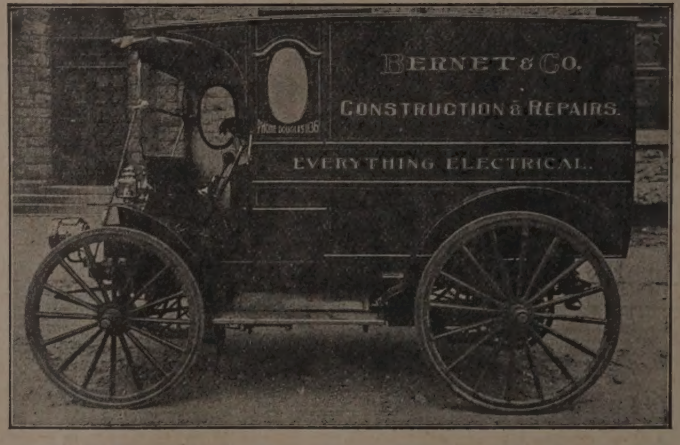

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